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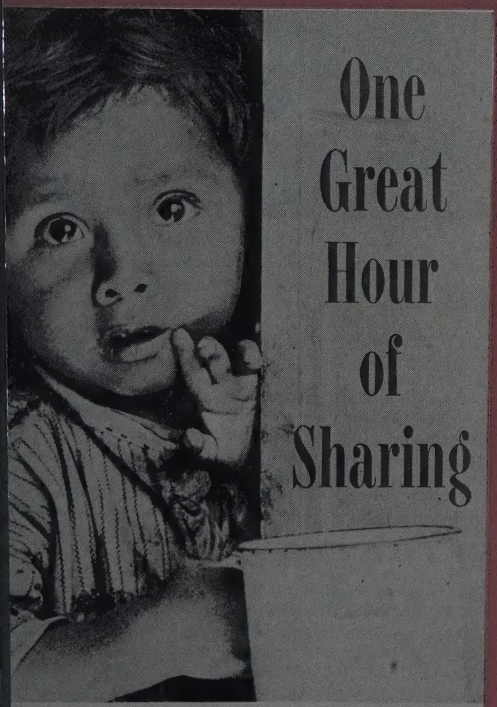

March
1957

BROTHERHOOD OF THE LUTHERAN CHURCH

Volume 38
No. 3

Subscription
$1.50 a year

Pro Deo et Patria Award

The Pro Deo et Patria Award was presented to Life Scout Elwin R. Carter, Jr., of Scout Troop 58, sponsored by the Brotherhood of Trinity Lutheran Church, Lawrence, Ka on Jan. 13.

Left to right: Mrs. Richard Carter, Life Scout Elwin R. Carter, Jr., Richard Carter, and Rev. Harold E. Hamilton, pastor.

Elwin was the first Lutheran Boy Scout in the Lawrence area to receive the cov award. He completed over 175 hours of service to his church and submitted a 1,000- theme entitled, "The Early Life of David."

Scoutmaster Gene Burnett, Assistant Scoutmaster Ernest Willman, and TAUY Dis Commissioner of the Kaw Council of the Boy Scouts of America, who assisted at the se of presentation, are all members of Trinity Lutheran Church.

The acolytes at the service were James Anderson and Herbert Kasold, two young me the church who are working for their Pro Deo et Patria Awards.

LUTHERAN MEN

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Published monthly at Bethlehem, Pennsylvania, by The Brotherhood of The United Luth Church in America. Entered as second class matter April 30, 1923, at the Post Office at B lehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of pos provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States Subscription . . . $1.50 a year

Pittsburgh Experiment"

GODFREY SPERLING, JR.

Photograph by Harold M. Lambert

The "Pittsburgh Experiment" envisions "the beginnings of better understanding between ...or and management."

Religion is here, some people say, ...d business is over there. "Compart-...entalism" is a word used by the ...gy to describe this kind of think-...g.

But there is a broad-based effort ... Pittsburgh that seeks to make ...ristianity a practical part of every ...rker's daily life, not just on Sun-...y.

Success of this inspiring "Pitts-...rgh Experiment" is measured in terms of numerous nonsectarian groups that have been formed in Pittsburgh, where workers—from office clerks and laborers in the steel mills to those working at executive levels—study about God and share their experiences in putting prayer to bear upon their problems at work.

There are difficulties in such a project, which make the limited successes seem all the more impressive.

...Mr. Sperling is staff correspondent of **The ...ristian Science Monitor.**

...This article was printed from **The Christian ...ence Monitor,** with the kind permission of ...t publication.

...Editor's Note: One of the five downtown ...urches paticipating in the "Pittsburgh Ex-...iment" is our First Lutheran Church, Dr. ...rold Albert, pastor. Dr. Robert Stackel was ...on the beginning of the "Pittsburgh Experi-...nt" when he was pastor of First Lutheran ...urch.

Contents

How Can I Know (topic)	**7**
News from Headquarters	**12**
A Guy Named Joe	**14**
Scouting in the ULCA	**16**
Brotherhood	**17**
Education for Living	**21**
See You in Minneapolis	**22**

The Rev. William H. Cohea, Jr., young executive director of the experiment, dramatizes the tug and pull that ensue when individual workers begin to weigh each move with relation to religious principles. "One worker," he said, "raised this provocative question at a meeting: 'Is competition Christian?' "

Freedom of Expression

The director does not say, naturally, that such a large question was resolved. But it was discussed in a lively session, and the freedom of expression showed again that total community interest is shaping the course of what may conceivably emerge as a religious renaissance in the city.

Actually, a program like this could have been doomed at the outset. Who were among the chief sponsors? Management — vigorously lending leadership through the chairman of the board for Jones & Laughlin Steel Corporation — big, Admiral Ben Moreell.

What could the worker say of religious meetings and such a move to bring prayer into the lives of the individual? Obviously, he could say: "All they're trying to do is to give me a mental device to make me content with maladjustments in business which they should correct."

In fact, labor was suspicious. The Rev. Mr. Cohea met early with labor leaders who asked: "Where is labor among the sponsors?" The answer was to invite labor to name leaders to be represented in the project's sponsorship.

Better Relationship

Although, up to this time, active labor-leader participation has not been forthcoming, the offer seems to have convinced labor of the goo faith and objectivity involved in th program. Since then, some labor o ficials have expressed real enthusias in the experiment.

There is, of course, self-interest i the experiment, but it is a self-intere that covers the city and all worker management included.

For an insight into the wide scop of the objective, one can look at th early stirrings of this Pittsburgh ide There began to grow there, in th wake of war, a kind of disqui among community leaders, a feelin that no matter how magnificent towering the city might become, would do little to change Pittsburgh reputation as a center of labor-ma agement strife.

Then, at some point in the la four or five years, the germ idea f a solution began to appear: If peopl both in management and labor, wou bring Christian principles and Chris like thinking into their day-to-da dealings, better working relationshi and a more harmonious communi life would result.

So the idea's self-interest lay bringing about happier individua happier families, happier companie and a happier community. That's e lightened self-interest, taken out of usual global context and put to wo in a big city.

In a prospectus of the experimen the ambitious goal is detailed:

"The Trustees of the Pittsbur Experiment believe that here, in t heart of industrial America, is t place to launch this effort. Pittsbur is noted (we believe undeservedl for industrial strife. If we can sho that by including God in our neg tiations we can eliminate discord, t

echnique would be adopted by neighoring communities and, eventually, y the country as a whole. That is the bjective of the Pittsburgh Experiient."

The project is also aimed at helpg to avert another world war. The rospectus continues:

"Today, the whole world is in a ate of potential conflict which falls arrowly short of war. In our own ountry we have frequent evidences violent submerged tensions, which reak out in the form of industrial rife, crime waves, and juvenile dequency.

"Unless these conditions are anged the inevitable result will be third world war, with the destruction of our civilization. We believe at our only chance to avoid the iminent catastrophe is to return to the ndamental principles of Chrisnity.

Simple Beginnings

"This does not mean sponsoring od to serve our end. It means servg and seeking God's will for our es individually and corporately to rther His Kingdom, believing the st in human life always comes from s. . ."

The beginnings were simple. A dymic clergyman, Dr. Samuel M. oemaker, rector of Calvary Episco- Church, drew many young people him who were searching for aners to their business problems in ms of prayer and Christian living. The success of these groups in the st End of Pittsburgh was so outnding that the rector and Admiral reell soon agreed that the injection this sort of religious activity into downtown working community ld reshape the thinking of the city.

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The plan became a real program when the five large downtown Protestant churches lined up behind the idea. With a local foundation supplying a grant that comes to about $12,000 annually, the experiment—with the Rev. Mr. Cohea brought in from Cedar Rapids to head the program—was under way.

Evening Meetings

The downtown study groups, after about two years under the experiment, still are not too many or very large. Participants are measured in the hundreds, not the thousands. But the young director stresses qualitative strength and points out that the impact of this religious thinking on the working community is far-reaching. Church attendance is on the increase.

The good which just one praying, loving individual can do for a large group at work is not underestimated.

On the job there are a few prayer groups, such as those held at the Homestead Plant of United States Steel. But, at this point, most of the meetings convene in the downtown area, but not in the business quarters where the men work.

Evening meetings are held, too, where the businessmen can bring their wives. Weekend retreats are a part of the program, with the Rev. Mr. Cohea leading groups of about 40 through two days of religious study and friendly comradeship.

As he watches laboring men and executives mingling easily, discussing Christian principles and helping one another with their problems, the project director says he sees the beginnings of better understanding between labor and management in Pittsburgh.

He concedes that the older men, with top management jobs, do not participate in these meetings. "But," he says, "there are younger executives, on their way up, who do take part. And those are the men who will be shaping the course of business here a few years from now."

The experiences related at these meetings bring inspiration and strength to others:

One salesman told of re-examining his sales methods and deciding that high-pressure salesmanship is not Christian activity. He changed his methods, and his sales increased.

Another salesman spoke of expense-account juggling. He said that since he had changed his outlook and was applying Christian ethics, he had his expense-account figuring "well under control."

Comments Cited

Some comments at meetings:

A bulldozer operator: "Instead of fighting my job and myself, I am letting God operate and steer me both big and small decisions."

A junior executive: "In short, man has to work at his religion, h to allocate a significant share of h time to it, has to put real effort in it."

A lawyer: "My wife and I began pray together and to read the Bib We spoke to groups and continual sought God's guidance. And thin began to happen. I received he from unexpected and previously u known sources. Through such help this, I found a fine place to practi my profession . . . This is just o of the many examples of how G will lead us if we let Him. We m not always get exactly what we wa but we always get the right thing

A clerk: "I get to my desk ear sit in silence, and ask God to he with business problems that day."

These comments give real su stance to the prophecy given in t Pittsburgh Experiment's prospectu

"Pittsburgh is both figurative and literally 'set on a hill.' Ameri is conscious of Pittsburgh. This c of ours could be such a leader other cities might follow. It could a moral tone in industry which c porations, cities, and even the wh nation would have to heed."

Christ in Us

Very few seem to know that the Christian life is not merely a way to be good, or to f fellowship with other human beings whose hearts also long. Very few seem to realize tha Christian is not one who can snap his prayer-fingers and God will obey. Few seem to rea that being a Christian is not simply being sure you are going to receive whatever conceive as heaven. Or not going to whatever you conceive as hell.

Very few seem to know that being a Christian is Christ living in us right now. **A Christ is one in whom Jesus Christ lives right now!**

Eugenia Price, in
EARLY WILL I SEEK THEE
(Fleming H. Revell Co.)

The Topic for April

An Inter-Lutheran Topic
Edited by the Rev. John Mangum
1228 Spruce St., Philadelphia, Pa.

How Can I Know What God Wants Me to Do?

BY BERNHARD HILLILA

Decisions would be so easy for the ristian if the choices were always tween good and evil. But most de- ions are between various good al- rnatives or between two evils. The se in point: John Watson. The ob- ct in point: A can of paint.

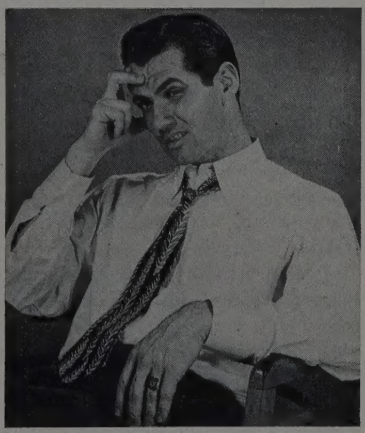
John, employed as a salesman of ints and wallpapers, was faced th a problem. He had told his boss ainly, "I can't push this inferior int as the real thing."

His boss had been just as blunt. What are we going to do? We got a tten batch through no fault of our n. We've got it. And we've got to t rid of it. If you won't sell it, I'll ve to get some one else. We can't e the loss on it."

John had almost said, "O.K. You n get someone else. I'm through." t he hadn't. He had thought of consequences. He wasn't only a int salesman. He was also a hus- nd and a father.

"That's the trouble," he mused. ife is so hanged complicated." A n had not only a job to consider, a mortgage to pay, a reputation keep, a conscience to satisfy, a ily to support.

Tough decisions come not only to



What would you have done in John's place?

Christians, but to everyone. Christians, however, should be especially conscientious in their decisions. And John Watson was a Christian. This factor influenced his decisions as John Watson the employee, John Watson the father, John Watson the citizen.

This wasn't the first wrestling John had done with his conscience. There had been the choice of career—whether he should become teacher or salesman. There had been the question of marriage before, during, or

after military service. There had been arguments between him and Mary, coming from differing national backgrounds, over such things as whether there could be beer on their table. There had been the problem of whether his mother should live with them or go into a nursing home. And there had been the recurring problems raised by John's participation in politics.

Around and Around

Once again John thought over some of the angles in this present situation. No doubt he could obtain a job with some other company. That, however, would mean losing such advantages as seniority, the firm's pension plan, established sales contacts. And yet, shouldn't the Christian of conviction be willing to make such sacrifices?

But would they be his sacrifices? Wouldn't they really be sacrifices of Mary's security and the children's future? If he could suffer the consequences it would be one thing, but did he have a right to punish the family for a paint manufacturer's blunder? Of course, the family would want him to do the right thing. What was better for their future—a few more dollars or a reputation for complete integrity?

And then, would a change of companies change anything in the first place? Might he end up in a worse situation? After all, this was really an exceptional development. The fir was pretty decent, better than ave age, much better than some. Hadr he really borne his witness alrea with his first objection? The bo would be more aware of the mo issue because John had blown h top. In fact, perhaps his real missi was to stay in the company and exert the pressure of Christian cc victions where he was already kno and liked and respected.

But that still wouldn't help t purchaser who was not getting h money's worth. Well, let the buy beware! Of course, it's one thing a person asks to buy a poor item a quite another if someone sells it him as the best answer to his nee Perhaps the company could make a special sale. No, they'd be through all that. The price had be reduced already, and no further lo could be allowed.

He needn't, however, be enthu astic. He could at least give a d couragingly true answer to a direct question. He could attempt move the customer to other pain It's difficult and hypocritical, ho ever, to try to sell and to try not sell. Perhaps, if the product didn move, the boss wouldn't keep up t pressure. Maybe he'd finally agr that it's bad business to sell an ferior product, better to take a l now than later. Wishful thinkin Maybe this was just the beginni of a series of rotten deals to ma money on the good reputation of t past. Well, he could make sure th knew he wouldn't go along any oth time.

And so on, around and arou the squirrel cage of a decision whi wouldn't jell! The next morning, ho

Author

Dr. Bernhard Hillila is pastor of Evangelical Lutheran Church, Brooklyn, N. Y., and vice president of the Suomi Synod. A graduate of Boston University and Suomi Lutheran Theological Seminary, he has earned his doctorate in the field of education from Columbia University. He was president of Suomi College and Theological Seminary, 1949-52.

, 8:00 A. M. would arrive, and e would have to be a decision one or the other.

ow we'll let you write the ending ohn's story.

Faith Makes a Difference

he important issue for us really how John's particular problem ed out. It is what difference istian faith makes in reaching de- ns.

ist as in previous problems, n's decision was influenced by the that God had been taken into the lem. Before we looked in on n Watson, he had already prayed h about a solution. His Christian viction had been forming for s. He had used the resources of church. He had read God's Word. had developed a wide-awake con- nce that hadn't "just growed" but had been trained by God's Word. ate devotions as well as the Chris- fellowship played a part in the decision John Watson reached.

ow can we know what God wants o do? How do we discover God's ? How can we Christians receive lance in coming to personal de- ns?

Know Your Problem

is amazing how many persons p to a decision before all the are in. Of course, there is the who never can decide, who is all cision and wavering. But just as an extreme is the man who goes half-cocked. Think of the men made outstanding decisions— tin Luther and Abraham Lincoln rime examples—and of the study had to give their problems. Re- y your problem. And ask others ook at it too. Perhaps you can't he issue clearly because of preju- dices which stand in the way. Maybe there is another way that you hadn't thought of before.

Knowing what ultimate solution God would have him seek, the Christian may still have to be content with a partial solution today. Living in an imperfect world, we must see clearly our limitations as we seek to build the kingdom of God. A wise man has said, "Our eyes must be idealistic, but our feet must be realistic. We must keep our eyes on the distant goal, but we must walk toward it one step at a time." The Christian is a realist who walks by lifting one foot off the ground but who keeps the other foot on the ground.

When there is more than one possible solution, the Christian remembers: God does not ask just any passable solution. He claims our very highest service.

Know Yourself

The Christian wishes to have an honest opinion of his God-given possibilities. This includes seeing the limitations as well as the talents, the closed doors as well as the open ones.

The Christian should be willing to use every tool to see himself honestly, whether the tool be an aptitude test,

---

Topic Aims

1. To assist the men to an understanding of the ways in which God offers guidance in the making of personal decisions.
2. To motivate the men to commit themselves to God's will.

Worship

Hymn: "Jesus, Master, Whose I Am"
Scripture: James 1: 2-8, 22-25
Prayer
Special Music
Hymn: "Teach Me, My God and King"
Topic
Hymn: "Take My Life, and Let it Be Consecrated"
Prayer, incuding the Lord's Prayer
Benediction

academic grades in school, or the opinions of qualified judges. John Watson had chosen selling as his career because he became honestly convinced that his aptitudes best qualified him for that career. Whether one is called to preach Christ or to plant corn depends in part on the native endowment of the person who is called.

We are asked for a total stewardship. All of life is to be placed on God's altar for his use. Dean Pike has recently reminded us that Luther's intention was not to lower the demands of full-time Christian service. Instead of decreasing the responsibility of the priest to the level of the common layman, Luther wished to raise the Christian stewardship of each layman to a complete dedication of life in God's service.

Many of the most striking Christian decisions are made in solitude and in prayer as we seek God's will in fitting our talents to the world's needs. Albert Schweitzer's decision to go to Africa as a missionary is a prominent example.

Know Your Sources of Help

The Christian has sources of help. He does not exist in a vacuum but in a fellowship. Instead of confiding his woes to a neighborhood bartender, griping about his tough situation to fellow workers, or throwing a temper tantrum before his superiors, the Christian can discuss his problem with fellow Christians.

Often this can happen in the Christian home, where children discuss problems with parents, husbands with wives. God can speak to a man through those who know him best and love him most. The problem may come up in the Brotherhood session during the topic discussion or more easily in informal cha among members. The pastor cou a source of help in many insta He doesn't resent being asked a personal decisions. Or perhaps older Christian layman can hea story of a younger brother an helpful.

The source of sources is Word, which shows the lives of people. We find that their prob touch ours. Our solutions, like t can be touched by God.

For the young person faced critical problems of career, fa fellowship and character buildi the church college gives an gathering of resources for rea God-guided decisions.

The Evangelical Academy, of significant accomplishments in rope and more recently introd into the United States, may wel come another effective worksho Christians who are dealing in cisions.

What Not to Expect

The Christian doesn't expect o to solve his problem. He has to his own decision under God's ance. Others can simply help hi see the issues and possibilities clearly and to test his solu against the experience and judg of other lives. Even the pastor h miraculous cure-alls to dispens

The Christian cannot expect answers. He must at times be w

Smart Dog

Five-year-old Kenny was visiting. He w intently and condescendingly as his h patted her dog and gave it the usua seconds of back-scratching. Then, with a deal of pride, he remarked:

"My dog is smart. He knows how to s himself."

ork through, pray through, and
r through a long process of
s guidance. Herein often lies the
ing. And it is more akin to magic
to religion to open the Bible at
om, to point one's finger at a
; and to force a "yes-or-no"
er from God.

nowing the need to sacrifice at
s for one's convictions, the Chris-
nevertheless need not assume
God always expects him to
se the more distasteful and un-
ant of two alternatives. God
es us to be happy, to have an
dant life. If we are to be martyrs,
be of God's giving and not of
own making.

In Conclusion

e Christian has no simple set of
to apply to every complex prob-
But neither is he set to drift
ssly without rudder or compass.
ed by the indwelling Holy Spirit,
Christian in every decision seeks
nd God's will, utilizing God's
l, his own Christian experience,
fellowship of the church, and
sanctified common sense which
s from the sinner's humility
ed to the believer's courage.

Questions for Meditation

*ach question should be read
and followed by 60 seconds of
meditation.)*

In my problem solving do I
a good balance between solitude
and fellowship? Do I try to solve everything in isolation? Do I make others solve my problems?

2. What are the resources I use in reaching decisions? What Christian resources do I neglect? What of prayer? What of the Bible? What about the pastor? What about other Christians?

3. In what important decisions have I been helped by God's guidance? In what decisions have I ignored or avoided God's guidance?

4. What is the most vexing question in my life now? How can I more clearly see God's will as I work toward a decision?

5. Of what help am I to others with difficult decisions?

Questions for Discussion

1. How has history been changed by men who sought to know and to do God's will?

2. What evidences are there in our community of people seeking to do God's will?

3. How can the Bible be used in reaching Christian decisions?

To the Leader

Perhaps some member of the Brotherhood is wrestling with a problem that he would like to share with the men. To get the discussion going, however, perhaps the leader should be ready to present some problem from his own experience for which a Christian answer should be sought.

Be Yourself

ou remember the ancient quip about the school teacher who asked, "What is in our
today that wasn't here fifty years ago?" Imagine her surprise when the irrepressible
piped up, "Me!" Well, Johnny had something. And the world had something too—
! A Johnny that was different from all the million of Johnnies ever born. If God made
fferent it's foolish to try to be someone or something other than one's natural self.
e yourself. Quit pos.ng as someone other than yourself. "Stir up the gift that is within
Be natural. Only thus can you make your greatest contribution.

Gaston Foote, in **FOOTNOTES** (Fleming H. Revell Co.)

News and Views From Headquarters

By Howard L. Logan

During December we mailed a circular on a set of filmstrips. These are suggested for use in your monthly meetings to supplement the regular topic found in *Lutheran Men.* May we also suggest a series of meetings on the Christian viewpoint on current social issues. The Board of Social Missions Department of Social Action has some excellent studies on family life, economic life, abundance in America, race problems, etc.

●

All congregational Brotherhoods are reminded of the action of the 1956 convention increasing the expected contribution of $1.00 to $1.50 per capita. To this figure most synodical units add an additional amount. Your response will determine the degree to which the New York office can increase its services to you. May we count on your positive response.

●

Sometimes we don't appreciate the content of our magazine, *Lutheran Men.* A recent article on leadership by Dr. Rudisill was printed in *Methodist Men,* magazine of the men of the Methodist Church. In case you're interested, the article appeared in the October, 1956, issue.

●

Did you know that recently four Presbyterian Churchmen called on President Eisenhower to present him with the pin emblematic of membership in Presbyterian Men? He is associated with the group in the W ington Church, which he attends

●

Recently the *New York Times* an article on the shipment of g to Turkey. This was a project o Congregational Christian C h u men. The two men's work secret were escorting the shipment of mals via air to the Middle East. only is this a practical project s sored by these men's groups, b is also a Christian demonstratio friendship for these people.

●

Program Pointers: Plan your grams with the needs of your as the determining factor. Di meetings normally get a large tendance than an evening me without dinner. Don't try to at men with mediocre entertainn They can get the best in their li rooms. Plan your programs we advance of their dates. Do not the fellowship element from your gram—it's important. Don't ex

r pastor to arrange all your pro-
ms. Don't ignore him, but don't
den him with programming for
r group.

●

he New York office has secured
uantity of a tract entitled *Two*
ers. This is especially suitable for
er and son dinners. These are
lable at $1.00 per hundred post-
l from headquarters. It is a Lu-
an tract.

●

isn't too early to elect your dele-
to the 1957 convention of The
herhood. Can we reasonably ex-
a delegated group of 500 men?
speakers have been selected. The
ne is "Forward With Christ." The
sburgh committee is busy plan-
for a great meeting of men.
ry affiliated congregational unit
ntitled to one delegate; each syn-
al unit, one delegate for every
members. Voting delegate regi-
ion fee is $5.00 and visitors,
0.

●

recent meeting of our evangelism
rtment made plans to urge every
regational Brotherhood to spon-
the King's Men program in the
ng of 1958. With this advance in-
nation, you can start planning
to do a real job in your congre-
on in reclaiming the lapsed mem-
In the ULCA during 1955 this
p of lapsed members numbered
000.

●

ne of the two purposes of our
s auxiliary is to help men relate
Christian faith to their work.
faith must be a 24-hour faith,
n days a week. Are you a Chris-
on your job? You should be.

●

Did you know that the Department of Press, Radio and TV of the ULCA sponsored 3,139 hours of radio programs in 1956 and 658 hours on TV? In 1954 the total was 865 radio hours and 78 TV hours. The Brotherhood at Greenville, S. C., got good publicity on its sponsorship of Church World News recently.

●

The 1955 report on giving was released recently. Where does the ULCA stand?

Our per capita giving was $53.46. Total giving for all causes, current and benevolent, was in excess of $83,000,000, for 1½ million members.

The Seventh-day Adventists per capita was $157.47 and more than $54,000,000, for 279,000 members.

Other Lutheran per capitas were as follows:

Missouri	$76.33
United Evangelical	69.84
American	67.03
Augustana	60.12
Evangelical	55.29
Free Church	55.76
Norwegian	51.83
Wisconsin	51.40
Suomi	43.75

Only three small groups gave less than we of the U.L.C.A.

The Best Gift

A famine was on in the land, and a beggar on a street reached out his hands to Tolstoy, who was passing by. Russia's great man stopped, searched his pockets for a coin, found none. With genuine sorrow, he said to the beggar:

"Do not be angry with me, brother. I have nothing with me."

The beggar's face lighted up as he repied: "You called me 'brother.' That is a great gift."

—Sunshine Magazine

A Guy Named Joe

BY CARLYLE MARNEY

A Tribute to a Scoutmaster

That grizzled old veteran, Ulysses, in Alfred Lord Tennyson's poem, says, "I am a part of all I have met."

If that is so, I am in part a guy named Joe. Joe came into my life on Friday after my twelfth birthday. He was a knitter-fixer in a hosiery mill, about thirty years of age when I first knew him, and for the next six or seven years of my life he was my commander. He still has a claim on me, for he still has an investment.

The proudest promotion I have ever gotten was the night I became patrol leader of the Lone Wolf Patrol. The greatest honor that has ever come was to win the cross-country award for woods craftsmanship. The highest privilege of my boyhood in the outdoors was to cook and eat with Joe. The deepest relief from pain that has ever come to me was when, with a broken ankle, I rode his back three miles out to an ambulance.

Last summer, after twenty years, it was my privilege to sit on his front porch again with Peck and Dunk and Red and Windy and all the rest in reach. The little pear tree that I had remembered, with all its branches on the east side because the wind blew out of the west, had grown all out of proportion, and Joe had grizzled gray in his hair like old Ulysses. Otherwise it was about the same.

Late that wonderful night I s "Joe, let's go back up Emory Roa Whitehorse Creek and follow Whitehorse until we top out on ridge and then come across and c down Avery again." He said, "Sc wouldn't do it for a hundred doll You can't go back."

But I did. The timber is gone, the creeks are dried up, and cabins we built are rotted to ground, but the trip was not lost. amidst the wreckage of my won ful boyhood I found again wha gave me: an honest view of w the manliness of honor; an abi faith in the underdog's future stern sense of fair play and the in ability of justice; and, most portant, an encounter with God a every road. And another thing I from him, and them. I have n done much waving of the flag t years; I have learned an even hi loyalty. But the flag can't wave out my heart beating faster.

I went back, I said, this past and behind every tree and stu could either see Peck, or Dunk Sister, or Mushmouth, or Jim Red, or Andy, or Windy, or B. they were all there, though some never come that way again. The scattered to the four winds—F. North Carolina Mills, Southern road, Oakridge, lawyers, car dea mill foremen, three pastors. On on it could go, but the point is are all something.

The Rev. Mr. Marney is pastor of First Baptist Church, Austin, Texas.

Reprinted with permission from **Scouting Magazine.**

his is a crazy world, isn't it? and there is one thing that has always l off. It pays off for guys named , of whom there are thousands, it pays off for guys like me, of m there are thousands—guys who in debt to men of their boyhood, make this crazy world make e.

have no sons. All my sons are ghters, but I hope somehow by God's grace that in His providence they will meet men something like the men who were active when I was a boy. Perhaps like those men even in the neighborhood cemetery at Rockwood whose monuments read: "They helped every man his brother, and they were not afraid." For even in death boys learn from guys named Joe—Scoutmasters—how to go on living, worthily.

Why Have a Brotherhood?

hy have a Brotherhood?

hat's a good question and a fair one, too. The church has enough nizations already and certainly does not need another just for the sake n organization. It is good once in awhile to ask this question. And when do we may take time to analyze what we are doing as a men's group.

hy have a Brotherhood?

ell, because men need the association of other men who share the *faith.* They need the strength which comes from knowing others be- as they do. They want to have worship together and fun together as as work. *The Brotherhood offers this opportunity.*

nd because every congregation needs well-informed men who will take rship in important church tasks. *The Brotherhood helps provide these ers.*

nd because every congregation needs a group of willing men who stand y to assist as a group in the various programs of the church, *A Brotherl supplies these groups.*

nd because our pastors need the assurance that their men are supportnim in the Kingdom work. *A Brotherhood has this kind of man.*

nd because there are none of us who ever reaches the place where he ot grow spiritually. *The Brotherhood through its programs helps a man row in grace.*

t probably most of all because Christ needs men, the church needs Men who are organized, men who are willing to serve. Men who can ss to their faith on their jobs. *The Brotherhood through its program enges men to commit their lives to Christ.*

Scouting in the UCLA

By Dr. George A. Eichler

320 E. 20th St., Northampton, Pa.

The present theme of the Boy Scouts of America is "Onward for God and My Country." This is gratifying to us as Lutherans in our endorsement of Scouting as a program for our churches. We have been placing special emphasis upon religion in the Scouting program through our church award, the Pro Deo et Patria Award.

More than 3,000 Lutheran boys have received this award and it is good at this time to listen to the voice of experience speaking through our Scouts and pastors.

In the words of a Scout from Wisconsin we hear, "Being awarded my Pro Deo et Patria Award was one of the greatest honors I have ever received. The hours spent working for it brought me closer to my church and pastor, and I realize the influence they have on my life. The requirements for this award recreate an interest in subjects brought up in confirmation classes, such as the fundamental doctrines of the Lutheran Church."

Another said, "I guess I started on my required hours more or less with the thought of just putting in time, but as I continued with my work and service to my church I found I was thinking less of the hours and more of how I could best serve God and my church."

And from another came these words, "I think most of all the hours of service are good. They got me started in the work of the church. If it had not been for the award I m never have started at all. As it is, I I am still serving the church and happy to be able to have the cha to do so."

Lutheran Eagle Scouts everywh say, "I am an Eagle Scout, but more I think of the two award think the Pro Deo et Patria me more to me."

For every Scout who receives award there is a pastor who has gi of his time and interest to guide encourage the Scout in fulfilling requirements. One pastor said, "I of the firm belief that the requ ments and projects upon which award is based are in keeping w what the Lutheran Church is striv for among its young people."

Another said, "Presenting the Deo et Patria Award to one of Scouts was a good experience our congregation as well as the Sc and his family."

From California a pastor repor

hese awards are helpful in tying outing into the program of the hurch."

Best of all from an Iowa pastor me these words, "We feel that it a wonderful help for our boys and ll mean much to the future of the urch when these Pro Deo et Patria Scouts take their places as adult leaders in our congregations. One of these boys informs me that he has now definitely made up his mind that the Lord wants him in the ministry of our Church."

(Contributed by Aubrey Mauney, Director of Scouting.)

rotherhood

Ronald G. Barres

In the complex society that we live , man has made tremendous strides the materialistic. The wonders of an's inventive genius confront us d confound us. Terms such as *omic power, automation, electron-*, *jet propulsion* are understood by hool children.

The labor of work has been eased. he joy of leisure time has increased. he marvel of transportation has runk the miles that separate coun-es so you can enjoy breakfast in nerica and dinner in Europe. Medi-l science has defeated many age-d killers and increased our life an.

Yet with all this knowledge and its plication the world today faces its eatest trial. Will there still be a orld as we now know it 50 years even 10 years from now? Will illions of people face a slow but re death from radiation fall-out? ill our modern cities be crumbled aves for their people?

Those are serious questions. With the United Nations in almost constant session and the heads of various governments looking to the future, questions such as those are under constant study. However, there is a growing apathy among the people. Instead of a responsible attitude toward major questions we frit away our time on television, small talk and non-essentials. It may well be that a more alert attitude among the people would have a beneficial effect upon our future.

Two Viewpoints

In these trying times a logical question arises among thinking Christians. What is the Church doing to help? Here we have two basic differences. On one hand we find those who maintain that the Church stands apart from the secular. These people insist that the Church has one function, to teach Jesus Christ and that only. Yet there is another faction which maintains that the Church, to succeed, must take an active part in our society. The Church must take strong stands on basic moral issues, must guide society, must speak out against injustice. This group maintains that

Mr. Barres is president of the Rochester nference Brotherhood of the New York and w England Synod.

the Church and its attitude must be world wide and not confined to nationalistic thinking.

Of the two viewpoints it would seem that the Church must be an active part of our society. Its teachings must be put into actual operation by those it influences. If this is false then we have a schizophrenic society. Man can not believe and practice unless the beliefs are put into everyday life. No one can believe that Paul's "there is neither Jew nor Greek . . . bond nor free . . . for ye are all one in Christ Jesus" is right and then argue for segregation

Certainly the Church speaks out on moral issues through the sermons of the pastors. The effect of any sermon or any lesson depends upon the impact it makes on the individual. This is the most important point of all—what effect does the teaching have upon you? Society is but a collection of individuals. The Church is likewise made up of individuals. If the individuals are apathetic the Church will be apathetic.

For hundreds of years the Church has hammered away on the theme of brotherhood. Yet the world has moved but a brief distance toward brotherhood. Many people speak of brotherhood as a dream. Man's relation to man is spoken of as a "pie in the sky." People feel that brotherhood is fine for a sermon but in everyday life it is "dog eat dog." Could this attitude be a contribution to the world's difficulty?

In America more and more people are going to Church. It's commonplace to see new Churches and to read about the relocation of Churches. We point with pride to the Church budget and the amount of money collected each Sunday. In speaking their Church many people base success upon money. They can tell amount of money a drive raised ask them about man's relation to m or man's relation to God and you a blank stare.

Brotherly Hatred

Strange that in this country w its many blessings there is such m understanding among the people. is not sweetness and light. We re about events that make us hide faces from the God that created In some sections little children h flaming crosses in their hands wh the parents yell insults at other p ple. The symbol of the living Chr white robes. Churches are blo is blasphemed by hysterical men apart by bombs, Ministers are upon by mobs and beaten.

We have only to read the pap and talk with our fellow men to kn there are major problems which as individuals create. Is it good hide such facts? Is it not better drag them into the strong sun f examination?

A Christian is more than a m who says with his lips, "Yes, Lord believe." He is more than a man w attends church one hour a week. H is more than a man that contribut a dollar or so and then takes m further interest in the Church or i teachings.

He is a man that says, "Yes, Lo I believe. Take my hands and hea and use them as you will." He se the glory of God in all creation. H knows that the Spirit of God lives i all men. He knows that any man wh says, "I believe," and yet hates h brother is not in the light but walk in darkness.

Apathy

Most of us are apathetic. We don't to think. We fear the censure others. We don't like to worry out other people's problems. We lull selves in the false mental security our little life ruts. We need a ref- nation of the mind. The eleventh mmandment must take on real aning with its words, "That you e one another, even as I love you." one can shut out the ugly prob- s of life and gain in Christian wth.

This matter of brotherhood is not nething that scholars talk about. not found in books. It is found hin our lives and how we affect se about us. Brotherhood in its plest term means Christian action human relations.

You have only to read the Bible. rse after verse deals with man's ation to man. There is no limita- n on the basis of class or color. ese lessons have been known to n for over 1,500 years. How many e, over the year, put the ideals o action?

n January, 1899, Oliver Wendell lmes said to the New York Bar sociation: "The place for a man o is complete in all his powers n the fight. The professor, the man letters, gives up one-half of life that protected talents may grow and wer in peace. But to make up your nd at your peril upon a living ques- n for purposes of action calls upon your whole nature."

Brotherhood at Work

Just what is this brotherhood? Unlike a piece of steel, you cannot examine it. We say that brotherhood is, among other things, love, kindness and understanding. These are qualities that the surgeon's scalpel cannot cut out. You can only see these qualities as they are transposed from you to someone else.

Brotherhood is not for sale. It's not a commodity. Somehow, in these busy and hurried times we forget the obvious. The problems of trying to get ahead, keeping up with the other fellow, make us forget the problems of other people. We hear of starvation in India, or bloodshed in Europe. Too bad, we say. We feel sorry about the people that go to bed hungry each night while we think of the fine meal that awaits us. We think of such problems as far removed and have little understanding about them. It's easy to donate a few dollars or some cast-off clothing. This little gesture makes us feel better. Do we understand the causes of such misery? Can we help to eliminate the causes?

Brotherhood is often at work in the midst of violence. What makes a man crawl on his stomach in the face of death to bring back a wounded man from the battle? Why share food with other people during an emergency? Yet in peace and our daily life we shun another man or another race of people. It seems true that in our daily life brotherhood lies dormant while in times of violence it comes bursting forth.

What Men Can Do

Today pastors have one question without any answer: the men of the Church take no interest in its work.

A Cure For Everything

"Dad," said the farmer's son, who was ut to begin studying at medical school, hen I get to be a doctor I think I'll special- in obstretics."

Dubiously the old man shook his head. kely you'll be just wasting your time, son. inces are, soon as you begin making money t, somebody else'll find a cure for it."

Why? Imagine the impact upon a congregation if the men would undertake a program of evangelism, Sunday-school teaching, b u i l d i n g care, help for the youth and aged and other problems?

If the Churches are having trouble getting men interested in the program this feeling certainly is felt in the Church at large. Often we think that the Lutheran Church is confined to our own congregation. We must broaden our thinking. The Lutheran Church has arms of love and hope that circumvent the world. Whether it be in the steaming jungles of the tropics or Rochester, N. Y., the Church is one body.

To carry the brotherhood theme into the world we must convert our dollars into food, clothing and shelter. We must help to educate the people. Not to educate in the way we wa them to think; rather to give the information so they can solve the own problems in a way acceptab to them!

Can you sleep at night knowir your heart is closed to those wh pray for your assistance? Can yc enjoy your food, knowing you hav not helped those who cry for bread Can you have peace unless you hav helped others to find the grace Christ in other lands? Can you loc with pride upon your children they become educated unless you hav helped other children?

Seldom has the world seen such variety of ideology clashes. This an unfinished world. Whatever we d in the name of Christ and his brothe hood will help to complete the goc and defeat the evil.

A CHECK LIST FOR YOUR BROTHERHOOD

We list below a check list to measure the health of your men's group. Here are te symptoms of a healthy or sick organization.

In Good Health	In Poor Health
1. Each man speaks up about what he thinks.	1. A few men do all the talking.
2. Plans are worked through until general agreement is reached.	2. Most men mumble agreement.
3. Well-informed men offer ideas in the area of their competence.	3. Men with ability sit by and sc nothing.
4. A man's value is judged by the merit of his suggestions.	4. The new man with good ideas ge no audience.
5. Everyone handles questions that concern the entire group.	5. Decisions are rapidly referred to cor mittees without proper discussion
6. Important issues receive large blocks of time.	6. Minor matters consume too muc time.
7. Major issues receive adult treatment and working through.	7. Unimportant and simple issues mak people irritated.
8. Unimportant matters are settled with attention warranted.	8. Important matters are passed ove
9. Decision reached by adequate participation is final and acceptable.	9. Same subjects thought to be se tled keep popping up again ar again.
10. Rewards and criticisms are shared by all.	10. Rewards and criticism are concen trated in a few men.

It might be well for the officers to go over this list and see if their group has a hig percentage of the healthy indications or if they have a high percentage of the sick indications.

Education for Living

By Earl S. Rudisill

Men Can Mature!

"Oh yeah." That is the response me women would give to the sug-stion of such a title. Such a dubi-us expression points to the fact that hile men can grow up some fail to o so, just as some women fall short. eredity may have something to do ith people's development, but en-ronment and experience exert a ore powerful influence. What one comes depends largely upon how he ndles himself.

Every one has to face obstacles—ndrances to his aspirations and pur-oses, factors which may arise from ithin or from the outside. Natural ws are unvarying and may thwart from time to time, but they are timately beneficial. Crushing as de-ats may sometimes be, it is well for ery one to recognize that frustra-ons may prove the very stimulation nich one needs.

Frustrations are a part of life, be-nning very early and continuing te. Amiel wrote, "The real disgusts e and I cannot find the ideal." To m the world seemed materialistic, rbarous, and greedy. Such ob-acles have to be overcome, by-ssed, or transcended — otherwise e must adopt other goals. To ig-re them is to court defeat. How uch hindrance can you stand? How gh or low is your frustration toler-ce? Every one needs to take the easure of circumstances, his own powers, his motives, and his readi-ness to make adjustments. He must count the cost. Often enough the most intelligent thing is to modify goals or adopt different purposes. Many able people have had to do so—it is no disgrace.

It is foolhardy to plunge on re-gardless of conditions or warnings. The old skipper took himself and his whole crew on to catastrophe in his determination to destroy Moby Dick, ignoring all warnings. One may do so and count himself a hero, but no one else will so appraise him. Good sense calls for different action. Fac-ing obstacles, estimating them, figur-ing out advantageous procedure—these are the methods which make personal development possible.

"No one is going to catch me and make me a man"—that was the boast of Peter Pan. He preferred to remain a boy. But such an outlook is unwor-thy of a present-day Christian church member—certainly of any one who wishes to render a worthy service or is willing to act as a leader. Leaders cannot stand still, or become arrested at any point short of their maximum development. But advancement in ex-cellence of leadership qualities calls for full use of the gifts God has be-stowed and readiness to be guided by him. Alice could drink a magic po-tion and grow tall or short, but in real life that doesn't happen. Develop-

ment isn't that easy.

Men can mature—and so can women. But such growth will have to come by way of understanding and insight, prayer and work, forebearance and limitless persistence. The "Great Carbuncle," from high up in the White Mountains, appeared to many seekers in its bright and ruddy glow. Many sought to find it a failed. But a young couple, with i telligence and persistence, kept the effort until they possessed Such is the challenge to face o stacles, survey them, and plan f their conquest.

Yes, men can mature.

See You in Minneapolis, Next August!

BY JAMES A. RYBERG

Many Lutherans have been asking questions about the Third Assembly of the Lutheran World Federation, scheduled to convene next summer in Minneapolis, for 11 days, August 15-25.

Some seem to have the impression that this meeting is intended only for delegates in clerical garb and all the top ecclesiastical "brass."

This is definitely not the case. The Assembly is a "once-in-a-lifetime" experience for every U.S. Lutheran. Since this world conclave of Lutherans meets only once each five years, it is very probable that the Assembly will not convene again in North America during the present generation.

Actually, Assemblies are intended to conduct the business affairs of the Federation, but they have been planned with plain, ordinary Lutherans-in-the-pew like you and me in mind. The events and programming in Minneapolis are being purposely designed to interest and inspire the thousands upon thousands of visitors expected to travel to Minneapolis in August.

Some of the reasons why y should be at the Assembly are liste here to emphasize the worthwhilene of a trip to Minneapolis this summe

—The indescribable thrill of wo shipping together with fellow-Luthe ans from five continents. The deep meaning of the "Holy Christi Church, the Communion of Saint will strike home to you as you jo in prayer with more than 50,0 other Lutherans, saying: "O Father," "Vaterunser," "Fadevor."

—Getting interpretation in la men's language of some serious the logical issues of our day, orient toward the Assembly's challengi and penetrating theme, "Christ Fre and Unites".

—Hearing and feeling a part vivid, fact-filled, inspiring accoun of a world-wide program drawing t gether the spiritual and material r sources of 50,000,000 Lutherans. W are the largest Protestant constitu ency in the world!

—Seeing a spectacular exhibi marking the most extensive present tion ever prepared on "What Luthe

s Believe and Do."
—Becoming completely absorbed d inspired by dramatic, profession- presentations in word, music and cture of what we Lutherans feel as r "Mission to All Peoples" in this itical hour of world history.
—Meeting, face to face, fellow ristians from East and West, Lu- eran leaders from behind the Iron d Bamboo "Curtains," Lutherans om Iceland and India, from Latvia d Liberia, from Pomona and Pom- ania, from Telemark and Tangan- ka, from Ulm and New Ulm.

Most of these events will take place the huge Minneapolis Auditorium, ating 10,000 persons. Because of e physical limitations of the build- g, those planning the Assembly ve prepared tickets to admit you to e Plenary (business) sessions. The ain floor of the auditorium will be ken up by the 700 delegates and ficial visitors from the Federation's member churches in 29 nations, t there will remain some 5,000 ats for other visitors during the ne scheduled Plenary sessions, from ne to noon each day.

Such tickets are now available om your national headquarters. ch of the eight Federation member urches in the U.S. has been allocat- tickets in proportion to its mem- rship size. You may obtain these a "first-come, first-served" basis, $1.00 per ticket for each Plenary ssion. Advice: Get your order in rly!

Speaker for the opening session on ugust 16 will be the Federation's esident, Hans Lilje of Hannover, rmany.

Included in other Plenary pro- ams will be soul-searching lectures by leading Lutheran theologians from several nations on the Assembly's theme, "Christ Frees and Unites." These will center around the relation of the "Communion of Saints," as confessed in the Third Article of the Apostles' Creed, to the freeing of sinners by Christ's atoning death on Calvary's Cross, as confessed in the Second Article.

As a visitor, you may attend without tickets special afternoon discussion groups led by the best world Lutheran leaders, who will interpret to you the presentations made in the morning Plenary sessions, plus evening "Public Events" in the Auditorium.

Also scheduled for Plenary presentation will be reports by LWF departments of Theology, World Missions, World Service, Information, and Latin America; as well as Federation commission reports on Education, Liturgy, Stewardship and Congregational Life, Students, Inner Missions, and International Affairs.

The Minneapolis Assembly will discuss and evaluate the Federation's

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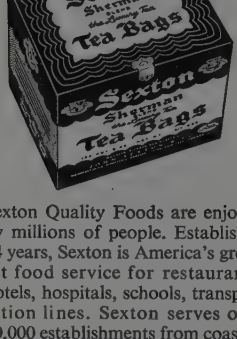

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past and present work. More important, this historic conclave of world Lutheranism will chart the future course of the LWF!

The Assembly is not planned as a "big show" or a "three-ring circus" as some have facetiously said. If this were true, the planners would not dare urge you to make a pilgrimage to Minneapolis this summer. Rather, the Assembly will be a truly religious and profoundly ecumenical experience—something most worth wh to every Lutheran!

Convinced? Then, we'll see you Minneapolis, in August!

●

William Shaffer Receives Pro Deo et Patria Award

On Sunday, January 27, Willi Shaffer, son of Mr. and Mrs. Willi D. Shaffer, received the Pro Deo Patria Award in Grace Luther Church, Fairmont, West Virginia.

Scoutmaster Jack Helman prese ed Scout Shaffer to his pastor, t Rev. Harold L. Hann, who made t award. Pastor Hann presented t medal to the mother, who proud pinned it on her son's pocket flap.

Bill, a confirmed member of Gra Church is a Star Scout and a mer ber of Boy Scout Troop 2, which h been sponsored by the Brotherho for the past 27 years.

The young man was formerly pres dent of his home room at Fairmo Junior High School, and is present evangelism secretary of the local L ther League and vice president of th district Luther League.

To meet the requirements for th award, Bill wrote an essay on "Th Lutheran Church and Why I A Proud to be a Lutheran."

As indicated in the December issu of *Lutheran Men* Bill is the thir member of Troop 2 to receive th Pro Deo et Patria Award.

Donald May, member of Grac Church and of Troop 2, has met th requirements and was presented wit the award on February 10.

Two other members of Troop plan to receive the award within th next six months.

—D. W. Reiter

ett Mitchell Elected Head of heran Laymen's Movement

erett G. Mitchell, Wheaton, Ill., and television farm commen- was elected president of the eran Laymen's Movement for rdship of the United Lutheran ch in America at the Hotel Shel- e, New York City, on Feb. 3. succeeds a Milwaukee industri- Walter O. Helwig, as president e organization of 2,300 laymen underwrite the total steward- promotion costs of the United eran Church.

her officers elected at the bien- meeting of the LLM Executive mittee include LeRoy Breneman, aster, Pa., Dr. Roland Matthies, ngfield, O., and Alvin Metzger, ver, Ont., vice presidents; Fred- Lindemann, Poughkeepsie, N. reasurer; George Becker, Kitch- Ont., assistant treasurer for

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Canada, Dr. Henry Endress, Staten Island, N. Y., secretary. Earlier the Executive Committee had re-elected Dr. Endress, as executive director of LLM. He also is executive director of the ULCA's Department of Stewardship.

Elected as members of the administrative committee in addition to the president and treasurer, were three past presidents of the LLM, Paul I.

NLC News Photo Service

The Refugee Service at Work

The Rev. Julius Strathmary, pastor of St. John's Lutheran Church, Mohnton, Pa., who ks Hungarian, interviews two young refugees at Lutheran Refugee Service headquarters mp Kilmer, N. J. More than 60 per cent of the upwards of 1,000 persons being resettled RS are youth between the ages of 18 and 30. Refugees are being sent in from groups of to thirty-five persons to communities all over the U. S., where they will be helped to find and homes with the aid of LRS's 32 area committees and Lutheran congregations. eran Refugee Service is a unit of the National Lutheran Council.

Folkemer, Baltimore, Md., Harold U. Landis, Lebanon, Pa., and Helwig, as well as Eugene Heckathorn, Richmond, Calif.; Erwin G. Baumer, Atlanta, Ga., and Robert E. Carter, Baltimore, Md.

The new LLM president, Everett Mitchell, is known to millions of rural Americans because of his long record of service to agriculture. He has been associated with the National Farm and Home Hour of the National Broadcasting Co. for more than 27 years. It was on the Farm and Home Hour on which his famed "It's a beautiful day in Chicago" was first heard.

He also conducts a daily "Town and Farm" television program over station WNBQ. Since 1946 he has been seen in NBC telecasts from the International Livestock Exposition and the National 4-H Club Congress.

He has been cited by the national 4-H club organization for his work with farm youth and has served as chairman of the Builders' Council of the National 4-H Club Foundation. In 1949 he was awarded an honorary degree of Doctor of Letters by Carthage College, Carthage, Ill.

He and Mrs. Mitchell reside at "Beautiful Day Farm" in Wheaton, where he raises grain and livestock. He and Mrs. Mitchell are parents of a son, Peter Michael Mitchell. Along with his father, the son is a member of the Lutheran Laymen's Movement.

As a member of St. Paul's Lutheran Church, Wheaton, Ill., Mitchell is a member of the building committee and the church council. At his former parish, St. Luke's Lutheran Church, Park Ridge, Ill., he served as president of the council.

He is a former member of Executive Committee of the Ill Synod of the United Lutheran Ch and the Board of American Miss He annually sponsors the Mit Stewardship of Life Awards for LLM, awarding $500 to an outst ing young man and young wo of the United Lutheran Church a encouragement to Christian stew ship.

The LLM selected two active theran laymen to serve with Mit as vice presidents.

Breneman has served as chair of the LLM fund-raising comm and as a member of the Execu Committee. He is a member o John's Lutheran Church, Colum Pa., and is a former president o Lancaster Conference Brotherho

Matthies is chairman of Christian Wills Committee of LLM, and was a member of the U Commission on Organizational St ture. He is vice president and t urer of Wittenberg College, Spr field, O., and has been a delegat four ULCA conventions.

Lindemann, treasurer of the L has served as chairman of the S ardship of Life Awards Commi and as an area chairman. Bec the assistant treasurer for Can has been an active layman in Ki ener, Ont.

Reelected as secretary of the L Dr. Endress who has served as s ardship leader of the ULCA s 1949, is well known as a produ of religious motion pictures. served as executive secretary for theran Church Productions, Inc., was one of the moving forces in

uction and distribution of the national smash hit, "Martin r."

fore joining the LLM in 1945 as iate stewardship secretary, Dr. ess was executive director of United War and Community s for Connecticut. He formerly d as registrar and publicity di- r of Wagner College, Staten d, N. Y., and as president of college alumni association. He served as a secretary of the n Island Federation of Churches s executive director of the Staten d Community Chest. He was erly on the staff of the Staten d Advance and for two years dcast weekly over the municipal station of New York City, C.

is a member of the Board of tees of Wagner College, his alma r, which awarded him an honor- degree of Doctor of Literature 954.

. Endress and his wife, the for- Clare M. LeBlanc, reside at 33 esa Place, Staten Island. They the parents of two children, Lee y, 13, and Lori Clare, 9.

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LWR OK's $200,000 For Egypt Relief Aid

Food and clothing valued in excess of $200,000 plus a cash gift of $5,000 will be sent to Egyptian war victims by Lutheran World Relief.

LWR announced that it will ship 200,000 pounds of clothing and two carloads of corn syrup for distribution by its designated representatives to refugees in Port Said. Upwards of 40,000 refugees are estimated to be living there now and several thousand others are reported moving back into the area.

The $5,000 cash gift will be used for the purchase of kits containing cooking utensils and small portable

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stoves in line with requests from relief officials working there.

The shipment is the first to Egypt by the U. S. agency, which serves as the material aid wing of the National Lutheran Council. The Lutheran World Federation had earlier allocated $5,000 for war victim relief in Egypt.

Other shipments scheduled LWR through the end of Mar clude a total of 22,314,000 p of U. S. government surplus commodities to Austria, Ger Hong Kong, India, Jordan, K Taiwan and Yugoslavia. Ship will include flour, corn meal other grains plus various dairy ucts.

In addition, an agency spoke said, it also approved shipmen five countries of 1,280,000 po of dried beans made available b government from surplus comm stocks to voluntary agencies for seas shipments during the se calendar quarter of the year.

●

Augustana - ULCA Open Joint Work in Uruguay

The Augustana Lutheran Ch has entered directly into a L American mission field for the time in its 98-year history, in nership with the United Luth

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h in America.

gustana's Board of World Mis- and the ULCA's Board of For- Missions have agreed to conduct rative mission work in Uru- continuing the program started four years ago by the National ran Council. Augustana will ie administrative responsibility ie work.

ssion activity in Uruguay was hed in the fall of 1952 by the s Division of Lutheran Cooper- in Latin America, marking the joint missionary venture in his- of American Lutheranism. Five he NLC's eight participating s provided the core budget for nistrative expenses and two of groups — Augustana and the A—contributed additional funds ield activity.

e experiment was short-lived, however, as the Division of Lutheran Cooperation was dissolved when the NLC established its Division of LWF Affairs early in 1956. Subsequently, Augustana accepted an overture from the ULCA to contiuue the work in Uruguay as a cooperative effort of the two bodies.

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work in Spanish America, the others being the ULCA, Evangelical Lutheran Church, American Lutheran Church, United Evangelical Lutheran Church and the Lutheran Church—Missouri Synod. In addition, Lutheran faith missions—Latin American Lutheran Mission and World Mission Prayer League—are active there.

Augustana is represented in Uruguay by the Rev. and Mrs. Paul Hanson, who began the work under the NLC. They are at present stationed at Rivera.

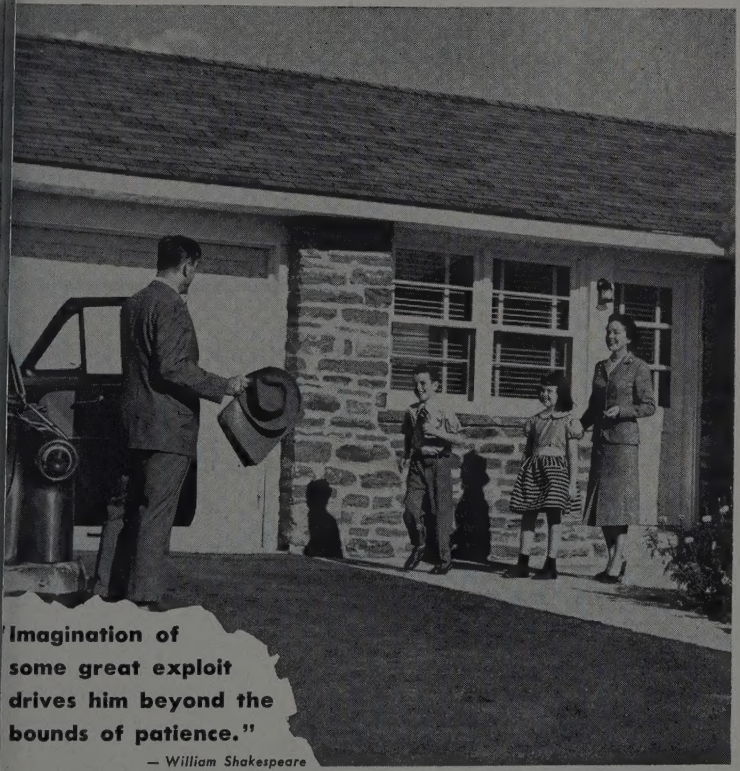
The ULCA's missionaries are the Rev. and Mrs. Herman D. Hamm stationed at Montevideo.

Early in March, Dr. Melvin Hamarberg, executive director of Augustana's Board of World Missions, and Dr. Earl Erb, executive secretary of the ULCA's Board of Foreign Missions, will visit the field to study opportunities that may exist for expansion of the work. They will also visit Argentina, Chile and Costa Rica.

●

The Real Issue

In describing the program of the Department on the Laity of the World Council of Churches, its director Hans-Ruedi Weber, quoted Dr. Hendrik Kraemer, who was the department's "spiritual father," as saying "The laity is the frozen capital of the Church." Mr. Weber then went on to say, "We all know that the laity *has* the frozen capital of the Church. Therefore, a widespread stewardship program is necessary to 'unfreeze' that capital of money, time and energy for church work. The fundamental issue of stewardship, however, is not so much the question of how much spare time, money and energy the laity gives for church activities but how do lay people use their money, energy and gifts in their daily work and life in a workday world.



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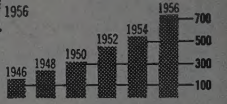

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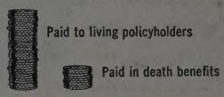

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